



Torah U'Tefilah

A Collection of Inspiring Insights

בס"ד

כ"ח סיון
28 Sivan

✧ Besamei HaTorah ... Beneath the Surface

By: R' Shmuel Winzelberg

(יג:כג) ויכרתו משם זמורה ואשכול ענבים אחד

And they cut from there a vine with one cluster of grapes (13:23)

Where did Israel get the wine that they poured on the Mizbei'ach all forty years that they were in the Wilderness? Rebbe Levi said, "From this cluster of grapes, as it states 'and they cut from there a vine with one cluster of grapes.'" Is this even possible that one cluster of grapes can supply enough wine for forty years? Rebbe Abba bar Kahana said, "The fruit of Eretz Yisroel were large and full at that time." (*Shir HaShirim Rabbah* 4:12)

✧ Parshah Thoughts - Ideas and Reflections - Rabbi Aron Moshe Jacobsohn

After the Meraglim returned with their negative perspective of Eretz Yisroel, the nation cried that Hashem was bringing them to a land where they would fall to the swords of the enemy (14:3). The *Baal HaTurim* notes that the word for falling, 'Linpol', is mentioned three other times in *Tanach* (*Tehilim* 118:13, *Esther* 6:13, and *Yirmiyah* 51:49), and he elaborates that these statements are all connected. The actions of the Meraglim caused a spiritual decline, which then brought about the physical losses that all of these people would die in the desert, the *Bais HaMikdash* would be destroyed, and Haman's conviction to prevent the nation from rebuilding it. We see the long-lasting effect of the actions of the Spies, and we must recognize that our actions can also have great ramifications.

✧ Working on our Middos

When the *Imrei Emes*, *zt"l*, became the new *Rebbe* of Ger, he took a stand against the tendency for the *Chasidim* to *Daven* very late in the day, even past *Z'man Tefilah*. He made a decree that *Davening* must only be done before the *Z'man Tefilah* in all the *Gerrer Shteiblach*. One of the sincere *Chasidim* cried to the *Rebbe* that he could not perform his extensive *pre-Davening* preparations with this new decree, and his *Davening* is now lacking its true flavor. The *Rebbe* answered that in *Parashas HaKetores* it says that if they added even a tiny amount of honey to the mixture of *Ketores*, the smell would be too great for a human. If so, the *Braisa* asks, why can't we mix it in to make it better? It is because the *Torah* forbids honey to be offered up to Hashem. The *Imrei Emes* said that the lesson we learn from this is that it is not in our jurisdiction to figure out the best way to serve Hashem outside of the boundaries of the *Torah*. Hashem runs the world and He knows what He wants and what is best for us. Elevating our service against the dictates of the *Torah* always smells foul, no matter how good it seems to smell to us!

Pearls of Wisdom... A Word for the Ages

When Rav Elya Lopian, *zt"l*, became advanced in his years, a *Bachur* would come to his house to accompany him to the *Yeshivah* for *Davening*. The *Bachur* recounted, "Ordinarily, we would walk to the *Bais Medrash* along the straightest, most direct route. On one occasion, however, Rav Elya led me on a lengthy, roundabout way. I asked Rav Elya what the purpose of taking such a long route was, and he replied to me, 'Didn't you see? There was a long line of ants walking there! We must be careful not to trample on the creations of Hashem!'"

פרשת שלח תשפ"ו

*Parshas Sh'lach 5786 Pirkei Avos 3*שבת מברכים • *Shabbos Mevorchim**Rosh Chodesh Tamuz is on Monday & Tuesday*Compiled by: Rabbi Yehuda Winzelberg
Staten Island Z'manim

Erev Shabbos:

Plag HaMinchah: 6:54

Candle Lighting: 8:09

Sh'kiah: 8:27 זמן וועג Tzeis: 9:19

Rabbeinu Tam: 9:40

Shabbos Kodesh:

Sof Z'man Krias Shema:

Mogen Avraham: 8:35 Gra: 9:11

Sof Z'man Tefillah (Shacharis): 10:26

Chatzos: 12:56 Sh'kiah: 8:28

Havdalah: Tzeis HaKochavim: 9:19

Rabbeinu Tam (72 minutes): 9:41

Next Week: Korach

Candle Lighting: 8:12

✧ The Siddur Speaks

The *Pasuk* in *Tehilim* (26:8) says, "Hashem, I love the House in which You dwell, and the place in which Your glory resides." According to the *Malbim*, Dovid Ha'melech is saying that he is not coming to Hashem's House out of regularity or by rote, and not even because he *has to* go. Rather, it is because he *loves to*! It is out of a love and an internal desire (חשק פנימי) that Dovid Ha'melech goes to serve Hashem, because Hashem's House is the place where Hashem's glory resides, and that is what Dovid Ha'melech is seeking.

Dal'yos Yechezkel similarly writes that Dovid Ha'melech's emphasis is going on the love that he has in serving Hashem, and it is two-fold. Firstly, Dovid Ha'melech notes that he loves Hashem's House, which is Hashem's dwelling place. Secondly, He displays love for the Place where Hashem's *Shechinah* emanates and influences *Klal Yisroel*. (*Otzros Meforshei HaTefilah*)

Rav Gamliel Rabbinowitz (*Tiv HaTefilah*) learns from this *Pasuk* a way to come to love Hashem. By coming to *Shul* and *Davening* with a *Minyan* and setting time to learn *Torah* there, one will merit to have the quality of *Ahavas Hashem*, Loving Hashem. As the *Pasuk* says, *Hashem Ahavti...*, how will one love Hashem? *Ma'on Beisecha*, by going to His dwelling place to learn and *Daven*!

Pearls of Wisdom... A Word for the Ages

Rav Aharon Kotler, *zt"l*, the *Rosh Yeshivah* of Lakewood, was preparing to travel to *Eretz Yisroel* for a visit. His *Talmidim* made preparations to accompany him and escort him to the airport, but when Rav Aharon found out about their plans, he told them that he preferred they remain in the *Yeshivah* and continue their learning. The students were in a quandary about what to do because they loved their *Rebbe* and wished to see him off, but they did not want to upset him by not following his wishes. They decided to ask Rav Moshe Feinstein, *zt"l*, for advice. Rav Moshe considered the question and answered, "Accompany the *Rosh Yeshivah* to the airport. Honoring Rav Aharon is like honoring the *Torah* itself!"

Rav Yaakov Galinsky, *zt"l*, related in a public address that once he was on a railroad platform during wartime. He said, "The Germans were advancing upon my town in Lithuania. I was a young *Yeshivah* student, and many of us had no other plan but to put as much distance between ourselves and the Nazis. Trains were still running, and I purchased a ticket to head eastward, as far as I could get. We all figured that we were better off with the Soviets. I got off the train in a strange location, not knowing anyone, with the winds of war threatening to blow in at any time. Where could I go? I looked for a Jewish face on the railroad platform and found none. I did notice a figure at the other end, shining shoes and wearing a cap. Jews commonly wore such caps, but then again, so did many others. I could hardly go over to him and ask him if he was Jewish, and give away my identity and vulnerability. Without uttering a word, I sat down at the shoeshine stand, and the local fellow began to work, without even establishing eye contact. After a minute or two, I turned my head to the side, and quietly muttered the first line of '*Shema Yisroel*' under my breath. I thought to myself that if the fellow was not Jewish, he would hardly take notice. The man did not look up, and continued his rubbing and polishing. But the words that escaped his lips in a whisper were unmistakable: '*Baruch Sheim K'vod Malchuso L'olam Va'ed*', the familiar response to the first line of the *Shema*. The fellow took me to his home and hid me for a week before I could find transportation further east. That week enabled me to survive, and to eventually reach Siberia, where I took refuge for the rest of the war." Rav Galinsky further explained, "Fellow Jews may not know each other, but that *Shema* immediately established our brotherhood and common faith. It only takes a few words for unrelated Jews to prove themselves as brothers. Jews share a history and a belief system that unites them and makes them one. This unity and belief is a mystery to others, and to some, like our enemies, our instant connection arouses jealousy and hatred. But for us it is our lifeblood. It is what keeps us going and enables us to survive throughout all the generations. We can only exist through our *Achdus*!"

Pearls of Wisdom... A Word for the Ages

The *Alter* of Navardok, *zt"l*, Rav Yosef Yoizel Horowitz, was once sitting in a cabin in the woods learning *Torah* at night. His only source of light was his last candle which was almost at its end. Rav Yosef Yoizel was worried that he would be forced to stop learning, but he strengthened himself with thoughts of *Bitachon*, faith in *Hashem*. He had strong trust that *Hashem* could provide a solution for him, even in his isolated location. He walked to the front of the cabin, opened the door, and was startled to see someone approaching him from the woods. The stranger handed him a candle and then disappeared into the woods. Rav Yosef Yoizel never discovered the identity of the stranger. He viewed the miracle as a reminder of what could happen if one places his full faith in *Hashem*!

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